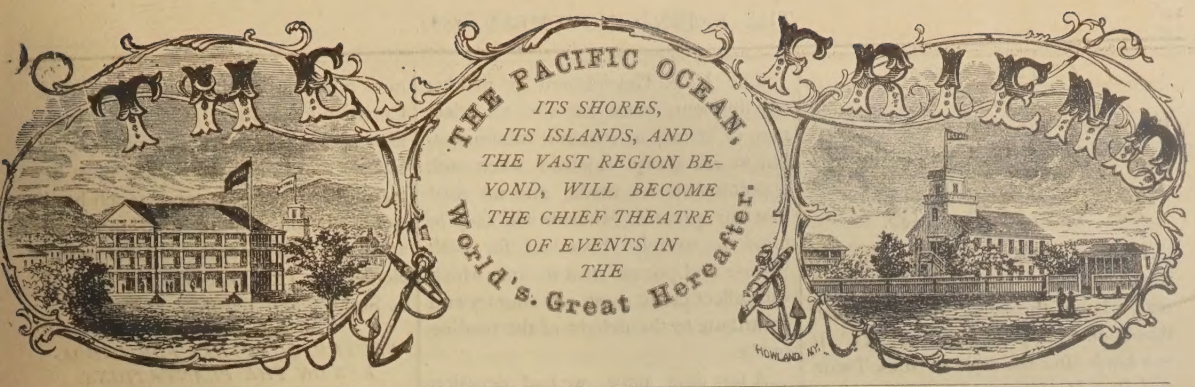

New Series, Vol. 31, No. 11. HONOLULU, NOVEMBER 1, 1882. Old Series, Volume 39.

THE FRIEND.

NOVEMBER 1, 1882.

CONTENTS—NOVEMBER 1, 1882.

Thank-offering—The Sin of Drunkenness.....205
Max Muller on Missions.....105
Every Child in Europe Born a Heathen.....105
Artesian Wells in Olden Times.....105
Too much of a Good Thing.....105
A Pioneer Missionary.....105
Editor's Table.....106
Better Quarters for Laborers on Plantations.....106
Mission Work in New Guinea.....107
Salvation Army and Church of England.....107
Cook and Moody.....108
Max Muller on Professorship of Chinese in Oxford.108
Marine Journal.....109
Temperance Roform in the English Church.....110
Joseph Cook at Kioto.....110
Advertisements.....111
Y. M. C. A.....112

"THANK-OFFERING FOR SPECIAL MERCIES."

At a late Bethel contribution a gold coin was found enclosed in a paper inscribed, "Thank-offering for Special Mercies." The donor is unknown, but it is a pleasant thought that in some one's mind there arose a grateful emotion in view of "special mercies." Who is not under obligations to render thanks for special mercies? Reader, go thou and do llkewise! not allowing thy left hand know to what thy right hand doeth.

"THE SIN OF DRUNKENNESS."

There is quite too much of a disposition in the community to overlook the heinous sin of drunkenness. No man has a right to deprive himself of reason, for even a short season. During that brief season, he may commit crimes that will involve him in ruin. More than one prisoner is now serving his long imprisonment for his crime ot murder, commuted, instead of the gallows. If a drunken man commits murder, arson or theft, under the influence of strong drink, why should not the rum-seller be indicted as an accessory? Legislation is pointing to that in civilized lands.

MAX MULLER ON MISSIONS.

"If christianity is to retain its hold on Europe and America, if it is to conquer in the holy war of the future, it must throw off its heavy armor—the helmet of brass and the coat-of-mail, and face the world like David with his staff, his stones and his sling. We want less of creeds, but more of trust; less of ceremony, but more of work; less of solemnity, but more of genial honesty; less of doctrine, but more of love."

EVERY CHILD IN EUROPE BORN A HEATHEN.

Professor Max Muller, in his famous speech on Missions, in Westminster Abbey, Dec. 3, 1873, uttered the following:

"We ought not to blame those political economists who tell us that every Heathen convert costs £200. Every child born in Europe is as much a heathen as the child of a Melanesian cannibal; and it costs us more than £200 to turn a child into a Christian man."

ARTESIAN WELLS IN OLDEN TIMES.

M. de Schitiateff, a Russian explorer, recently speaking before the British Scientific Association, among other points, puts this forward:

"That the ancients knew the art of procuring water by means of artesian wells, and that Moses used it when he got water from the rock. What next? The pressing question of modern scientific applications in regard to light, heat, electricity and motive force, were well brought forward by master-hands."

Such suppositions are about upon a par with the theory of Mark Twain, that the Prophet Elijah, when contending with the Priests of Baal, employed kerosene oil and a lucifer match to consume the sacrifice.

TOO MUCH OF A GOOD THING.

A majority of the Legislature and some others, decided that it would be best to have "Free Rum." Unless we are much mistaken "Free Rum" is too much of a good thing! Some of the writers in the Honolulu papers have been endeavoring to show that the Hawaiians were manifesting great self-restraint, but we do not see it. We do see much of an opposite nature. It is sad to witness scenes around some of the liquor saloons, which pretend to be respectable. Advocates of free liquor we recommend to look at this subject with unprejudiced eyes.

A PIONEER MISSIONARY TO THESE ISLANDS LIVING IN NEW MILFORD CT.

The Rev. Samuel Orcutt, thus writes from New Milford, Ct., under date of Oct. 5th: "Your paper I receive and read with interest, I also pass these papers over to Mrs. Lucia Tomlinson, who was the wife of Dr. Holman, the first missionary physician who went in the first missionary company to your Islands. She is residing in New Milford, with her daughter. She is blind, but in good health, in her 89th year. She hears read these papers concerning your Islands, with the livelist interest. She converses with ease and readiness, and speaks with wonder of the Chinese immigration. Her daughter was born on the islands—Mrs. Lucia Mahlahloo Noble, now a widow, residing with her daughter, Mrs. Brown. Samuel Ruggles, one of the first missionaries to your Islands, was raised in this town."

Governments, in general, look upon man only as a citizen, a fraction of the state. God looks upon him as an individual man, with capacities, duties, and a destiny of his own; and just in proportion as a government recognizes the individual and shields him in the exercises of his rights, in that proportion is it Godlike and glorious.

EDITOR'S TABLE.

BRAXTON'S BAR: A TALE OF PIONEER YEARS IN CALIFORNIA. BY R. M. DAGGETT OF NEVADA. *New York: G. W. Carleton & Co. London: S. Low & Co. 1882.*

It was a saying of Dr. Johnson, who reviewed many books, that he never read a book through. We have read this book from page 1 to page 453. It is a book after the style of Mark Twain and Bret Harte, in which frontier life is depicted with a bold dash of the pen. From our personal knowledge derived from a visit to the mines of California, in 1849, and also a visit to San Francisco in 1851 and 1852, together with our frequent interviews with miners and the oft repeated stories of pioneer life, rehearsed in our hearing, we feel prepared to endorse the sketches of this volume as not very much overdrawn. The sad tale of the overland journey, and the hardships of pioneer life, present sketches which will ever form a dark picture of human struggles to seek new homes and acquire wealth.

The author of this volume, our readers will be interested to know, is the present U. S. Minister Mr. Daggett, at the Hawaiian Court. Undoubtedly, no inconsiderable portion of this volume is made up of a literal copy from his own journal. Unless we are much mistaken, one of the characters, Marcus Caius Telemon Briggs, may be taken as a graphic and not much overdrawn sketch of his own character and journey overland and sojourn in the mines. We have no doubt most of the other characters were merely drawn from his personal friends and associates; hence, while the volume is styled "A Tale," we have read it as veritable history over which a thin imaginary veil is spread.

Different readers will, of course, read such a book and derive different impressions. As for ourself, we read volumes of this character, and are impressed with that mighty upheaval of the civilized world to send forth thousands and tens of thousands of bold and adventurous men to people the Pacific slope of the Rocky Mountains. That was a great event in modern civilization. It changed the current of the world's population. It was like the casting of a great mountain into the ocean, and long years were needed to allow the waters to subside, and even now the agitation is going forward.

The U. S. Government in making appointments does not aim to select men of literary or scientific attainment, but we are always rejoiced when such appointments are made, and we trust that our present Minister will keep in mind to exercise his talent for both "prose and poetry," in a manner which will reflect credit upon our country and contribute to the delight of the reading public.

A few days since, we had occasion to call at the U. S. Legation, and fortunately found the U. S. High Official engaged in a "poetical" composition, which we have subsequently read in our Honolulu papers, and which has been commended for its real poetical beauties. If our narrow limits would allow, we should transfer the poem, but the last stanza must suffice :—

O Waikiki ! O scene of peace !
O home of beauty and of dreams !
No haven in the isles of Greece
Can cord the harp to sweeter themes ;
For houries haunt the broad lanais,
While scented zephyrs cool the lea,
And, looking down from sunset skies,
The angels smile on Waikiki.

LIFE AND TIMES OF MRS. LUCY G. THURSTON, WIFE OF THE REV. ASA THURSTON, PIONEER MISSIONARY TO THE SANDWICH ISLANDS, GATHERED FROM LETTERS AND JOURNALS EXTENDING OVER A PERIOD OF MORE THAN FIFTY YEARS, SELECTED AND ARRANGED BY HERSELF. *Published by S. C. Andrews, Ann Arbor, Michigan. 1882.*

This full title-page indicates the contents of this volume of over 300 pages now lying upon our table. Many of the sketches will be recognized as essays which the author read in Fort Street Church in 1870, at the Jubilee Gatherings. They are interesting as depicting scenes on the Hawaiian Islands, more than a half-century ago. Such books as this, and those of Mrs. Judd and the Rev. Mr. Coan, contain rich materials for the future historian as well as afford entertaining reading for the present generation.

This volume, as also that of Mr. Daggett, noticed in this issue of our paper, relate to Pioneer life; the former on the Sandwich Islands, and the latter on the Pacific coast. The Pioneer Missionaries to these islands, came for a far different object, than impelled the pioneers of the coast to cross the Rocky Mountains or double Cape Horn. Both classes, however, pushed forward amid hardships and dangers. The results of their adventurous exploits are now apparent in the building up of a Christian civilization, which we trust after ages will testify is of a noble type, but ere that time arrives there must be many sharp conflicts and much hard work. It will require time to mould and harmonize the antagonistic races and elements. The book is for sale at A. L. Smith's, and Thrum's, Fort street.

BETTER QUARTERS FOR LABORERS ON THE PLANTATIONS.

We were glad to hear a planter remark in a recent interview, that there was an increasing disposition among the planters to provide better accommodations for their laborers. If this is the result of the recent discussion of the subject in our island and foreign newspapers, then an important result has been attained. Planters are very verily culpable unless they do provide well for their laborers. We see reported from time to time in our island papers, that some of the plantations are declaring dividends of $20,000, 30,000 and even 50,000 and more. Certainly these planters cannot complain of hard times or poverty.

The appointment of Mr. Cleghorn to look after this matter ought to result in much good to the laborers. We think agents would do well to visit plantations and co-operate with their overseers and superintendents. This is too important a subject to be ignored or overlooked. The eyes of tourists, travelers, foreign officials, agents of foreign governments and philanthropists are turned to this subject, and it will surely be discussed in newspapers on the Islands and abroad. The American people, in consideration of the fact that they have grantek the treaty of reciprocity, have a perfect right to look into this subject. If done in a friendly manner great good will be the result.

We would add, information has come to us, that during the past few months a secret detective has been traveling over the Islands, working awhile on one plantation and then going to another, but carefully noting what he saw and heard. Missionaries are having their work examined and why should not planters be subjected to a similar scrutiny? The Hawaiian Islands are not situated in an out-of-the-way corner of the earth, but on the very highway of commerce, trade and travel.

It is not right or manly to lie, even about Satan.

DAILY CARES AND WORRIES.

When you are sore bewildered,
Not knowing what to do,
When all your schemes seem baffled,
And earthly helpers few—

Go to the Lord for guidance
As well as for His grace;
Look up for His direction,
And strength to run the race.

He knows your every sorrow,
Each little cross and care;
Each trifling daily worry
So difficult to bear.

'Twas just because He loved you
He left His throne on high;
To save you and redeem you,
To suffer and to die.

But in this far off country,
Where weary feet oft slide,
How restful to remember
Your Saviour is your Guide,

Near you till life is over,
Near you by day and night;
Near you until He takes you
Into His perfect light!

MISSION WORK IN NEW GUINEA.

The Rev. A. W. Murray, the venerable South Sea Missionary, thus writes under date of Sydney, Sept. 6:

"I have had another look at the mission field. I sailed in the *John Williams*. Our stay was very short—only a few days—but it was long enough to afford the opportunity of seeing a good deal of the progress of the work in that dark land within a few years. I had to do with the mission from its commencement, in 1871, till the close of 1874, so that I had seen things at the worst, and was in favorable circumstances for judging of the change that had been effected, and it is truly wonderful, considering the difficulties with which we have had to contend, from the nature of the climate and the character of the people, and the small number of missionaries we have had to work on the Island. We have now twenty-five teachers from the Eastern Islands. A church was organized at Moresby, at the beginning of the present year, and for full 500 miles along the southern coast the way is prepared for teachers and missionaries, and at these points fifty-one teachers and twelve missionaries might be settled in promising spheres. So the good work spreads and will continue we trust."

We learn that the Rev. Mr. Lawes, whom it was our privilege to meet in London, in May, 1880, has returned to his field of labor in New Guinea. We heard him speak in Exeter Hall, and we can truly assert that he was one of the most eloquent speakers on the platform. He was formerly a missionary of L. M. S. on the island of Nui in the South Seas. The papers applaud the bravery and valor of Sir G. Wolesley and his soldiers in their Egyytian campaign, but for both moral and physical heroism, that of the English missionaries—Lawes and his associates—in New Guinea, are not inferior. These men, with a few Samoan christian teachers, have landed on New Guinea and faced a sickly climate and savage tribes. The records of ancient or modern times affords no more noble deeds of missionary heroism. The sad fact is, that these men should be compelled to go almost alone, when in Old England there are preaching 50,000 gospel ministers. We think a little goodly and wholesome persecution would do the clergy of England and America a real good, for it might cause them to scatter abroad and go everywhere preaching the gospel.

SALVATION ARMY AND CHURCH OF ENGLAND.

It seemed at one time doubtful whether the proceedings of the Salvation Army had earned a place beside the doings of the older organizations. Of this there can no longer be any doubt. Its success has been most remarkable. Its latest advance is in the fact that Geneaal Booth has purchased, for the use of the Army, for £16,740 the lease of the Eagle Tavern, in the City Road, including the Grecian Theatre, Dancing Pavillion and grounds, dancing saloon and assembly rooms, capable of seating in all 10,000 people. The Archbishop of Canterbury was almost the first to assist in the matter. His chaplain wrote: "His grace has no hesitation in approving the acquisition by you of premises at present used for so different a purpose, and, although his contributions can only be a nominal one, I am authorized to say that you can put down the Archbishop's name as a subscriber of £5, for which I enclose a cheque." In a subsequent letter the chaplain said: "I am directed by the Archbishop of Canterbury to express to you the satisfaction with which he has heard, by your telegram, that you have secured the premises for which you have been in negotiation, and his hope that, by God's blessing, the work carried on there may be effectual for the good of many." The Bishop of London, the Right Hon. Earl Cairns, the ex-Lord Mayor, and others of influence have also expressed their warm sympathy. The Bishop of Bedford, in compliance with a request, preached a sermon recently in the Church of St. Faith's, Stoke Newington, of which the Rev. Dr. Belcher is the Vicar, to the local corps of the Salvation Army. The church was crowded with a congregation composed of about equal numbers of both sexes, apparently in a good position in life, and they entered heartily into the service. The bishop took his text from Ephesians iv. 13. "Unto a perfect man."—*Sunday at Home*, Aug., 1882.

The "Salvation Army" having taken up positions in the various places in the metropolis and the provinces, has now proceeded to carry out a plan of operations in the city of Oxford. A letter from the University says: "The city is being roused by the very practical, but not very scholarly, movements of the Salvation Army. The work of the Army has been principally conducted in the 'quadrilateral' of poor parishes occupied by Evangelical clergy, and is said to have produced already very marked effects. Publicans are complaining that their custom has been falling off; courts formerly notorious only for drunkenness are not only peaceful, but signalised (shall we not say consecrated?) by the presence of family prayer. In St. Aldate's parish an experiment is being tried by a layman, who intends, I am told, to be ordained as Mr. Christopher's curate. Every night he holds a meeting, in which he imitates as exactly as possible all the practices of the Salvation Army; and so far with the result that many free seats are occupied by men whose figures were heretofore only too familiar outside the doors of public houses, and a few Sundays ago a body of these men were communicants. Blue ribbons, badges of the 'Blue Ribbon Army,' are to be seen quite commonly in every street. One even appears in the coat of the rector of St. Aldate's. There is also evidence, especially in the increased congregation of St. Ebbe's, that the less demonstrative efforts of the Evangelisation Society have been attended with much blessing to the poor."—*English Paper.*

Dr, Spurgeon does not seem to have much sympathy with the idea that drunkenness is a disease. He recently declared it to be "in itself an awful sin—one of the worst sins, in short, a dreadful crime."

It is cheaper to reduce crime than to build jails.

COOK AND MOODY.

These two men have made an impression upon the passing age. Their fame and influence is world-wide. They have been heard by probably more of the English-speaking population of our globe than any other two men. Both are men of great powers of endurance and work. Physically they are remarkable men, and cannot be quoted as furnishing any basis for the oft-quoted remark that the Anglo-Saxon race is declining in stamina on the continent of America. Both are hearty, robust and stalwart, resembling the typical Englishman.

They are alike and yet unlike. Mr. Moody to acquire his fitness for evangelistic work, has never left the ranks of the common people, knows no other language than the English, but uses that with great idiomatic force. He can put a point, in common style, with great directness. The English Bible is his text-book. He believes every word of it, from Genesis to Revelation. He never awakens doubts in the hearer's mind, but speaks to men, as men, and the "common people hear him gladly;" and so do the educated. England's aristocracy and noblemen listened most attentively. Dean Stanley, in Westminster Abbey, invited him to kneel and pray with his sick and dying wife. He has made his third preaching tour through England and Scotland, and now is *talking*, (for he does not *preach*,) the gospel in Paris. We first met him in Chicago, in 1869, and again in San Francisco, in 1880. Long may his life be spared to carry forward the grand work of evangelization.

Mr. Cook is another man. He is scholarly, rhetorical, scientific. He throws down the gauge of battle, in the presence of the infidel, atheist, rationalist, materialist, and sceptic of any phase of doubt. He wanders over the earth and meets the proud Brahmin, under the shadow of his temples in Delhi, or he will discuss Buddhism with the adherents of that faith in China or Japan. He shrinks not from an encounter with the opponents of Christianity and Missions, in any city of the Orient, and he delights in skirting the inhabited regions of Australia and there preaching the everlasting gospel, or unfolding in outline the mysteries of modern philosophy. It is refreshing to meet a man of this stamp, in his circumnavigation of the globe, lifting high the Gospel banner and with all his scholarly attainments, acquired in American colleges and German universities, ready to declare, when invited,

"In the Cross of Christ I glory,
Towering o'er the wrecks of Time."

Both men, are now in the very height of manhood. Mr. Cook is now 44, and Mr. Moody perhaps a little older. Both possess working capabilities of the first order. Americans by birth, but world-wide in their sympathies. Long may both be spared, to labor and lecture in the cause of temperance, evangelization, missions, and other objects tending to lift up the masses, and spread abroad the truth in all lands and parts of the world.

MAX MULLER, ON THE IMPORTANCE OF A PROFESSORSHIP OF CHINESE LANGUAGE, IN OXFORD, ENGLAND.

"There are few of the great universities of Europe without a chair for that language which, from the very beginning of history, as far as it is known to us, seems always to have been spoken by the largest number of human beings—I mean the Chinese. In Paris we find not one, but two chairs for Chinese, one for the ancient, another for the modern language of that wonderful empire; and if we consider the light which a study of that curious form of human speech is intended to throw on the nature and growth of language; if we measure the importance of its enormous literature by the materials which it supplies to the student of ancient religions, and likewise to the historian who wishes to observe the earliest rise of the principal sciences and arts in countries beyond the influence of Aryan and Semitic civilization,—if, lastly, we take into account the important evidence which the Chinese language, reflecting, like a never-fading photograph, the earliest workings of the human mind, is able to supply to the student of psychology and to the careful analyzer of the elements and laws of thought, we should feel less inclined to ignore or ridicule the claims of such a language to a chair in our ancient university."

N. B. Since this lecture was delivered, in 1868, a chair of Chinese has been established, and Professor Legge has been invited to fill it. He was formerly a missionary of the London Missionary Society in China. He is now engaged in translating and printing the Chinese classics, with comments thereon.

VISIT OF JOSEPH COOK.

This is a noteworthy event of the past month. Our two daily papers have published a good summary of his address on the "Signs of the Times" before a large and intelligent audience, assembled in Fort Street Church. Many of the points presented were more or less familiar to those who have read his lectures, but this circumstance rendered the address none the less impressive and interesting. To listen for an hour, to the magnetic utterances of a man who has had the world for an audience, was a great privilege, and one our people thoroughly enjoyed. It was inspiring to be lifted into the atmosphere of great ideas and ennobling truths. He said, most grandly, there are now no foreign nations. Christianity is spreading with rapid strides. Infidelity is proving its own executioner, in petitioning Congress that "impure" literature might circulate through the mails. Three hundred and nine translations of the bible are conveying the bread of life to the famishing nations.

Such utterances, so grandly put forth, inspire ministers, missionaries, sabbath-school teachers and other evangelistic laborers with renewed zeal, to obey the "marching order" of their great captain, "go ye into all the world and preach the gospel to every creature." Our earnest wish and prayer is that the noble preacher and lecturer may return to his native land and be instrumental in raising up and sending forth a host of educated men and women, who will leave behind the delights and comforts of Christian lands, and go forth to enlighten the ignorant, lift up the degraded, and "make disciples of all nations." It was refreshing to listen to the utterances of a speaker, who could and did, gather arguments for the truth of Christianity from the wide field of history, sacred and profane, philosophy ancient and modern, and the literature of Europe, India and China. It is said to profit by travel, one must take knowledge with him. Mr. Cook returns freighted with a fund of information from his tour of circumnavigation, because he went full "armed and equipped" from the colleges and universities of the new and old world.

THE CHINESE IN HAWAII. The Rev. Mr. Cruzan's sermon on this theme, delivered in Fort Street Church, by invitation of the Hawaiian Board, was a timely and able discourse. It will appear, in our next Chinese supplement.

MARINE JOURNAL.

PORT OF HONOLULU, H. I.

ARRIVED.

Australia, P.M.S.S. Tulloh, from San Francisco, Oct 1
Claus Spreckels, sch., from Mendocino, " 4
D. C. Murray, bark, Jenks, fm San Francisco. " 4
Amelia, bktne., Newhall, from Port Blakely.... " 5
Dakota, tern, Wendt, fm Newcastle, N. S. W., " 5
Pei Ho, bk., Lemcken, from Hongkong..... " 6
Caibhrian, bark, Hubbard, from San Franeisco, " 8
Niagara, ship, Hope, from sea in distress..... " 11
Hope, ship, Curtis, from sea in distress..... " 11
Iolani, bark, Garrels, from Bremen..... " 14
James Makee, stmr, McDonald, fm San Fran., " 15
Ena, tern, Wickman, from Humboldt..... " 15
Suez, stmr., Dodd, from San Francisco..... " 17
Zealandia, P. M. S. S. Webber, fm Sydney.... Oct. 22
Consuelo, bgtne., Howard, from San Fran.... " 23
Kitsap, bktn., Robinson, fm Port Gamble..... " 24
J. A. Falkinburg, bktn. Forbes, from S. F. via Mahukona..... " 25

DEPARTED.

Australia, P.M.S.S. Tulloh, for Sydney..... Oct 1
Martha Davis, bk., Benson, for Hongkong,.... " 3
Sappho, H.B.M.S., Clark. for Coquimbo..... " 3
Anna, sch., McCulloch, for San Francisco..... " 4
Klititat, bktne., Cutler, for Port Townsend..... " 5
Glenbaber, bk., Richards, for Portland, O..... " 7
Maria E. Smith, tern, Johnson, for P Townsend " 10
Chiclayo, bark, Ordano, for Royal Roads..... " 11
Kale, bark, Rothfus, for San Francisco..... " 12
Amelia, bktn., Newhall, for Port Townsend... " 15
Dakota, tern, Bailey, for Port Townsend..... " 18
D. C. Murray, bk., Jenks for San Francisco.. Oct 21
Suez, stm., Dodd, for San Francisco..... " 22
Zealandia, P. M. S. S., Webber for San Fran... "
Lady Lampson, Br. bk., Marston, San Fran.. " 26

Memoranda.

Iolani, Garrels, left Bremen June 2. June 12 saw the loom of Lizard light, wind to that time strong S.W.; thence leading wind until we fell in with the regular trades, which was in lat. 28 N., long. 20–20 W. Crossed the equator July 10, 38 days out, from thence S E. trades to Cape Frio which we sighted July 20. Down the coast had northerly wind and thick weather for a week. August 7, sighted the Falkland Islands; thence shaped our course for Cape St John, which was sighted August 10, wiud from S.W. soon increased to a hurricane, during which the lower main top-sail (new) was blown out of the bolt rope, and was blown off three times from August 14 to 17. August 17 passed Cape St John, from thence had pleasant weather to the Horn, which we sighted at noon on the 18; thence to 30 S. had Cape Horn weather, was 2, days from 50 to 50. Crossed equator second time October 1, 121 days out. Sighted Maui Oct. 13. Arrived at Honolulu Oct. 14. Had 180 passengers, all well; 2 children died on the passage, and 2 were born. During the voyage saw the following vessels: June 30, 8.46 N. 16–35 W., Brit, bk J. P. B. Q. from New Zealand, for Falmouth. June 18, 35–25 N. 16–35 W. bk H. R. C. Q. from Cardiff for Highlinghans. July 2, 8–28 N. 25–05 W., Brit. 4 masted ship Q. P. M. S. from Liverpool, for Calcutta. August 16, vicinity of Staten Island Brit bk Gallisto. Sept. 3. 42–41 S. 82.31 W. spoke Brit. bk Q. M. P. S. (Canton) wished to be reported all well.

American bark Caibarian, Hubbard, master, sailed from San Francisco, Sept. 19th, had a calm for the rfist 24 hours, then light westerly winds and another 24 hours of calm, then light westerly winds to lat. 30°, lon. 130° then light easterly winds to lon. 145°, then had 3 days' rain, from thence good trades. Sighted Maui on the morning of the 9th, and hove too off Diamond Head at 11 p. m. same day. Arrived at Honolulu on the morning of the 10th.

American ship Hope, Curtis, sailed from Port Townsend Aug. 24, had fine weather until Sept. 12th, lon. 122° 22' w, lat. 18° 20' n encountered a hurricane which lasted 12 hours. We carried away fore-mast, main-mast, mizzen-top-gallant-mast and bowsprit, lost most of sails. Sept. 13, spoke Brit. park Banksfield, from Newcastle, England, bound to San Francisco, who supplied us with a spare spar. After clearing wreck and rigging jury-masts, on the 19th of Sept. bore away for Honolulu. From thence have had fine weather all the passage. Sept. 15 spoke Brit. bark Lady Head, from Victoria, B. C., bound to London.

Claus Spreckels, Cousins, left Mendocino Aug. 27, had light variable winds and fair weather to Sept. 9. At noon we sighted Santa Rosa or Carrion Island; in the afternoon the breeze freshened from the north. First part of the night, weather squally, with heavy rain and lightning. Barometer commenced to fall very rapidly; latter part of night wind increased to hurricane. Sept. 10, 6:30 a. m., in lat. 16.20. N. lon. 114.50 W., hove to; set a piece of head of mainsail by lashing the leach to the boom; in fifteen minutes there was nothing left of the portion set; then thought it advisable not to show any more canvas: barometer 29.15. Soon after, deck load commenced working, sea breaking continually over the vessel; barometer 28.80. About 8 a. m. lost the deck load of lumber to the rail; the small boat was also washed from the stern davits. Tried pumps, and found vessel leaking. Were obliged to keep at pumps constantly to keep the vessel free. At noon, wind moderated to nearly a calm for nearly one and a half hours, then shifted to the south, and blew for seven hours more violently than before from the north. Next morning, while making repairs, found the rudder head badly twisted—so much so as to make it almost useless. After careful consideration, concluded that Honolulu would be the safest port to make, and after completing necessary repairs, squared away for this port, where we arrived Oct. 4, having experienced fine weather the balance of the voyage.

Dakota, Wendt from Newcastle, N. S. W., Aug. 19: reports fine weather the entire trip. Sighted Oahu Oct. 4, arrived at Honolulu on the morning of the 5th; 47 days passage.

D. C. Murray, Jenks, sailed from San Francisco Sept. 16, 6 p. m.; had moderate N. W. winds to lat. 29.00 long. 133.00, where we got the trades. Was becalmed in lat 26.30 long. 141.00 for two days, then had the wind S. W. for three days. Got the trades again in lat. 25.00 long. 149.00; had them very light to port. When in vicinity of the Islands, light southerly wind off Molokai; 48 hours dead calm. Mrs. Lucas died Oct. 4, 3:30 a. m.

Amelia, Newhall, sailed from Port Townsend Sept. 7, 5 p. m. Passed Cape Flattery Sunday, 10th. After leaving the cape, had 2 days S. W. gale, then light N. W. winds to lat. 30.00; had only two days N. E. trades, then light southerly and westerly winds to port. On the 19th, in lat. 36.30 long. 136.05, passed a schooner supposed to be the Cassie Hayward; on 20th, in lat. 35.48 long. 136.15, spoke ship Patterdale, 124 days from Liverpool, bound to San Francisco; same time saw a ship, supposed to be Cromartyshire, for San Francisco; same day, saw a bark, supposed to be the Emerald from Honolulu to the Sound. Arrived at Honolulu Oct. 5, 27½ days passage.

Pei Ho, Lemcken, sailed from Hongkong July 28th. First day had a gale of wind from N. to W.; from thence had light breeze, mostly southerly. Last four or five days, wind from west. Arrived in port Oct. 5th, 69 days passage.

American brigantine Consuelo, Howard, master, sailed from San Francisco Oct. 11th, at 3 p. m.; had moderate gales and strong breeze from N. W to W, until the 18th, Lat. 32° 32' 59" N., Lon, 127° 40' 56" W. From thence to port moderate and gentle breezes from E. N. E. to E., fine weather. Oct. 22d, at 2 p. m , sighted east end of Molokai, bearing S. S. W. Magnetic distance, 40 miles. Arrived at Honolulu on the morning of the 23d.

Nov. 1, British steamer Madris, 20 days from Hongkong bound to Victoria, with 125 Chinese for this port.

San Francisco, Sept. 11, arr. Ger. bk. Paradox, Burgdoff, hence Aug. 23.
Sept. 18, Am. bktne. J. A. Falkinburg, hence Aug. 29.
Am. sch. Rosario, Swift, hence Aug. 20.
Sept. 19th. Am. bktne. Uncle John, Manson, 19 days from Kahului.
Sydney,, Sept. 22, arr. P. M. S. S. City of Sydney, hence Sept. 3.
San Francisco, Sept. 26, arr. Am. bgtne. Hazard, Miller, 25 days from Kahului.
Sept. 27, Am. bgtne. Consuelo, Howard, hence Sept. 4.
Sept. 28. Am. bktne, Eureka, Penhallow, hence Sept. 6.
Oct. 1, Brit, S. S. Suez, Dodd, hence Sept. 22.
Oct, 3, P. M. S. S. City of New York, Cobb, hence Sept. 26.
Oct. 3, Am. bktne. Ella, Brown, hence Sept. 5.
Oct. 8, Am. bgtne. W. G. Irwiin, Turner, 16½ days from Kahului.
Oct. 9, Haw. bk. Kalakaua, Miller, hence Sept. 16.
Eureka, Sept. 28, arr. Am. ter nJas. Townsend, Kihn, hence Aug. 30.
Yokohama, Sept. —, arr. Italian Frigate Christoforo Colombo, hence.
Port Gamble, Oct. 6, arr. Am. bk. Camden, Gatter, from Mahukona.

Passengers.

From San Francisco, per Australia, Oct 1—Mrs J Willis, Mrs R Bickerton, Mrs L A Thurston, Mr H Lose and wife, J Renton, Miss Renton, W H Rickard, J Marsden, Miss Wilfong, Sisters Margaret, Juanita, Mary Augusta, Perfecta, Rev R Fonesnal, Capt A W Peirce, Annie Armstrong, Addie Adams, Leonor, Peirce, Sarah E Peirce, M D, A Lauri, W L Hopper and wife, Lewis A Oat, Mrs M Palmer and Master Palmer, Kate Lewis; Miss Mabil, A W Bush, S Roth, Louis Almark, A B Ryan, A Grep, J Thalberg, W Cush, Mary Cush, C Gertz, Anna Schneider, Chas Gohler, A H Houghton, A Nealson, Jas Goucher, J W Schooler, G M Jones, Jno Ward, H Bradley, H Caux, Jno Medes, P Murphy, Peter Kelly, P J Holden, C Petterson, Wm McLead, P J Hennessy, Barney O'Donnell, O Lawson and 23 Chinaman in steerage, 61 saloon and 28 steerage in transitu for the Colonies.

From San Francisco, per D C Murray, Oct 4—Geo Lucas, Albert Lucas, Col S Norris, Chas Carson, H Meyerderk, A Harris, Jno C Foster, Thos Heyselden and wife, G O Flowers, R Gerks, Mrs Thos Viegrand, E F Marshall, Thos Ryan.

From San Francisco, per James Makee, Oct 14—T. R Foster, Mrs Sass, Miss Wall, T. Jones, J F Kennedy.

From Bremen, per Iolani, Oct 14—86 men, 35 women, 56 children.

From San Francisco, per S S *Suez*, Oct 18—W H Page, W McChesney, Mrs. R Moore, H McIntyre, Mrs Otto, maid and child, W M Coffee, R T Wilbur, S E Ford, A Start, M Neisser, S N Hendley, J A Frost, H R Lillard, W J Laws, Wm Travers, D. de Cavera and wife, W I Frictas, wife and children, E Robertson, F W Perneim, A Higgins, T A Thompson, H I Holdgara, S McKeague and 28 Chinese.

For Sydney, per P M S S Australia, Oct 1—J Rosencrantz, J S Handchette.

For Hongkong, per Martha Davis, Oct 3—152 Chinamen.

For San Francisco, per Anna, Oct 4—Mrs C Petty, M Walch, A W Dubois, J S Lee, S C Smith, G L Tomkins, E D B Gould.

For Port Townsend, per Klikitat, Oct 5—Mrs A E Swedensonn.

MARRIED.

Jannehill-Godan—In this city, Oct. 10th, by Rev. S. C. Damon, Charles S. Tannehill, of San Francisco, and Inez E. Gordan, of Sydney, N. S. W.

Simpson-Scott—In Honolulu, Oct. 11th, 1882, by J. A Cruzan, Mrs. Clara C. Scott and David Simpson.

Woodnuth-Barton—In this city, Oct. 18th, by Rev. S. C. Damon, Elijah Woodnuth and Anna Barton-both of San Francisco.

Tucker-Herbert—In this city, at the St. Andrew's Cathedral, Oct. 19th, by Rev. Geo. Wallace, J. G. Tucker and Clara L. Herbert, both of Honolulu.

McKeague-Belford—At Heeia, Oahu, Oct. 27, Oct. 21st, by Rev. S. C. Damon, E. W. Jordon of Honolulu, and Alice C. Lees, of New York.

Duffer-Heinsinberger—In San Francisco, Aug. 24 E. A. McDuffer formerly of Honokaa, to Mrs. Carrie Heinsinberger,

Jordon-Lees—In this city, at the Bethel Church, by Rev. Alexander Mackintosh, Robert Alexander, (son of Robert McKeague, of Smartville, Cal.,) and Mary Ann Belford, of Gordon, Illinois.

DIED.

Lishman—At Makiki, October 4th, Robert William, infant son of William and Marion Lishman, aged 7 months and 19 days.

Ryan—In this city, Oct. 21st, of consumption, F B Ryan, a native of Marysville, Cala., aged about 30 years.

Covington—In this city, Oct. 25th, Richard Covington, aged 62 years.

Henry.—Died at the Glebe, in Sydney, N. S. W., Mrs. Henry, second wife of the Rev. W. Henry, one of the Pioneer English missionaries, to Tahiti, near the close of the last century. The name of Henry is known far and wide among all the friends of the South Sea missions. The first Mrs. Henry, died in 1812, and Mr. Henry the following year married Miss. Shepherd of Rydy, N. S. W. subject of the following notice: "She accompanied her husband to Tahiti and engaged in the mission, and after 35 years of service, retired with her husband to Sydney, where she has since resided until her death, on the 27th of July, at the venerable age of eighty-five years. She was the mother of ten children, eignt of whom are still living; Mr. Henry died at the age of eighty-nine. Thus children and grandchildren are now widely scattered through the South Seas, Australian colonies, and upon the Hawaiian Islands. We copy these particulars from a memorial sermon preached at the Glebe Congregational Church, Sydney, August 27th, by the Rev. J. P. Saunderland, superintendent of the Soudan Missionary Society's mission work in the South Seas. This discourse contains a rapid sketch of the Tahiti Mission and of the important services tendered by Mrs. Henry. She was highly respected and esteemed by a wide circle of Christian friends. The speaker refers to the life and usefulness as follows: "She was active in every good work. The Wesleyan sabbath school may regard her as one of its founders. She labored in Ryle for the good of all around her, and when the infirmities of age came creeping on, she was still concerned about the welfare of Christ's cause.

Dunscombe.—Died in Honolulu, early Sabbath morning, October 22nd, Mrs. Mary Jane, the beloved wife of Edward B. Dunscombe, for so many years the keeper of the "Home" and otherwise engaged in Evangelistic labors. She was a native of Dublin, Ireland, aged 45 years, and had been a resident of Honolulu during the last twelve years. It has been the privilege of the editor of The Friend, during these years to have become intimately acquainted with the deceased and to have watched and witnessed from day to day, and year to year, her untiring devotion to the one purpose of bringing sinners to accept of Jesus Christ as the Saviour of sinners. Even since her death, a letter has been received from a former boarder at the Home, writing in behalf of himself and another boarder. "God seemed, through Mrs. D. to have lead us both to gospel truth." She had a peculiarly kind manner of pressing home upon unconverted men, the importance of immediately accepting Christ as the "Sinner Found." Eternity alone will reveal the good which has thus been accomplished by this humble, modest and retiring Christian womam. She often referred to the wonderful manner in which God had led her. For many years she sought comfort in forms and ceremonies, but no real peace and rest did she experience, until about ten years ago, God was pleased to reveal his truth to her soul. We remember to have heard her say, that at one period of her life she was a communicant of the Episcopal Church in New York city, of which Dr. Muhlenberg was rector, author of the hymn, "I would not live alway."

Without exaggeration we can say, that she had acquired a most remarkable knowledge of the Old Testament Scripture, and the same in the Mosaic types and ceremonies a beatific foreshadowing of the coming Messiah, which was truly wonderful. The departed did not pass through life without experiencing many trials and afflictions. She suffered much from bodily sickness, but bravely faced life's trials and lived in certain hope of a blessed immortality. She had (as the writer remarked at her funeral, in the Bethel,)obtained a victory through our Lord Jesus Christ. Her experience was that of St Monica, the mother of Augustine.

"The soul, dark cottage, battered and decayed;
Lets in new light, through chinks, which time has made."

Her funeral was attended from the Bethel, Sabbath afternoon, by many Christian friends, who appreciated her worth.

The following lines were found copied in her own handwriting, among her papers. She was often heard repeating these verses as embodying her creed, or belief;

Nothing to pay? No, not a whit;
Nothing to do? No, not a bit;
All that was needed to do or to pay,
Jesus has done it His own blessed way.

Nothing to do? No, not a stroke;
Gone is the captor, gone is the yoke;
Jesus at Calvary severed the chain,
And none can imprison His free man again.

Nothing to fear? No, not a jot;
Nothing within? No, not a spot;
Christ is my peace, and I've nothing at stake,
Satan can that, neither harass nor shake,

Nothing to settle? All has been paid,
Nothing to anger? Peace, has been made;
Jesus alone is the sinner's resource,
Peace He has made by the blood of His cross.

What about judgment? I'm thankful to say
Jesus has met it and borne it away;
Drank it all up when He hung on the tree,
Leaving a cup of full blessing for me.

What about terror? It hasn't a place
In a heart that is filled with a sense of His Grace
My peace is divine, and it never can cloy,
And that makes my heart bubble over with joy.

Nothing of guilt? No, not a stain,
How could the blood let any remain;
My conscience is purged, and my spirit is free—
Precious that blood is to God and to me.

What of the law? Ah, there I rejoice,
Christ answered its claims and silenced its voice;
The law was fulfilled when the work was all done,
And it never can speak to a justified one.

What about death? It hasn't a sting;
The grave to a Christian no terror can bring,
For death has been conquer'd, the grave has been [spoiled,
And every foeman and enemy foiled.

What about feelings? Ah! trust not to them,
What of my standing? "Who shall condemn?
Since God is for me, there is nothing so clear,
From Satan and man I have nothing to fear.

What of my body? Ah! that I may bring,
To God, as a holy acceptable thing,
For that is the temple where Jesus abides,
The temple where God by His Spirit resides.

Nothing to pay? No, thanks be to God,
The matter is settled, the price was THE BLOOD,
The blood of the victim a ransom—divine—
Believe it, poor sinner, and peace shall be thine.

What am I waiting for? Jesus my Lord,
To take down the tent and roll up the cord—
To be with Himself in the mansion above,
Enjoying for ever His infinite love.

THE TEMPERANCE REFORM IN THE ENGLISH CHURCH.

One of the most significant and encouraging "signs of the times" is the awakening of the clergy of the Church of England to the temperance question. We clip the following from an exchange:

"The youngest bishop of the English Church is Bishop Wilberforce, of Newcastle. He is a grandson of the Wilberforce of splendid memory in connection with the abolition of slavery. Hardly has this new Bishop of Newcastle got to the duties of his office when he begins to evince the moral sense and the moral courage of his ancestor. He finds that a large part of the immense revenue of the Established Church comes from lands and houses leased to liquor-sellers, brewers and distillers. He is scandalized at the use of church property for such purposes. He has determined, in his own diocese, to put a stop to it. The Bishop of London, he says, can hardly go from his home to his cathedral church without passing a multitude of rum-holes, for the existence of which the Church is responsible. He therefore, in a letter addressed to the Archbishop of Canterbury, calls his attention to the matter, and begs him to rid the Church of this burning offense. All this is only another sign of how the Temperance movement is breaking out here and there, and more and more."

The Bishop of Honolulu during his visit in England, seems to have felt a pressure upon his mind to move in this matter, as we learn from the report of the Synod, recently held in Honolulu. He has written to the Islands upon the subject, as we learn from the following paragraph:

"At the request of the Bishop, the Rev. President introduced to the notice of the Synod the desirability of forming a branch of the Church of England Temperance Society in each parish of the diocese. The C. E. T. S. is an association having three grades of members. 1. Those pledging themselves to absolute tee-totalism. 2. Those who take a pledge not to drink anything in a public saloon. 3. Those who merely join in the work of urging temperate habits on all men. A lengthy discussion ensued, it being urged by some speakers that the Church itself was the true temperance society. Ultimately the motion requesting the clergymen of the diocese to form branches of the C. E. T. S. in the parishes or missions under their charge was negatived on the ground that in the absence of so many of the clergy it was desirable to give the matter further consideration."

From late English papers we learn, that a monster temperance meeting numbering 20,000 and more has been held at the Crystal Palace. Let the ball once start and depend upon it the public sentiment of the English people will push it forward, as they did the anti-slavery movement a half century ago.

The question of the descent of John Bunyan is exciting much interest in England, some maintaining that he came from a family of gypsies. A man by the name of Bunyan now claims that he was of Scotch descent, and that the first of the Bunyans was an Italian mason who came to the building of Melrose Abbey. The oldest gravestone in the graveyard around Melrose Abbey has on it the name of Bunyan.

JOSEPH COOK AT KIOTO.

Accounts have appeared in several religious papers of the United States of Mr. Cook's address at Japan, yet the following reference to a great meeting in Kioto, in one of Dr. Gordon's letters, will be read with interest. Dr. Gordon says:—

"You must know that while a national parliament has not yet been established, there are already local assemblies where representatives elected by the people discuss and decide many matters of local interests. That which meets in Kioto includes the city and two or three outlaying provinces. Leading members of this assembly invited Mr. Cook to deliver the address, and they provided the building and assumed all the expenses. They issued tickets of admission, and many members of the assembly, and leading officials of the city government, were present, the vice-governor being on the platform. Some Buddhist priests were invited and were present, as were many of the most intelligent men of the city. The largest building that could that day be secured was a theater holding twelve hundred to fifteen hundred, and it was filled to its utmost capacity.

"Mr. Cook's address with its interpretation occupied three hours and three quarters, during the whole of the time, with perhaps the exception of the last twenty minutes, when some began to leave the room, there was the most perfect order. The address was the same as that given in Kobe, only fuller and more outspoken. It was indeed a rare day.

"It is probable that the address was more distinctively religious than some—for example, the vice-governor—expected it to be; still, they knew what his addresses had been elsewhere, and they invited him without even a shadow of a suggestion that he should trim his speech.

"Coming out of that meeting with the recollection that that great audience of legislators, a vice-governor, and many lower officials, physicians, lawyers, editors, teachers, pupils, priests, merchants, etc., have been sitting in quietness and attention for hours listening to a Christian preacher, a foreigner, too, at that, declaring here in this old sacred city of Kioto, that Christianity alone can give them the civilization they seek, the self constitutional freedom to which they aspire, and then recalling the fact that within ten years a Protestant Christian, imprisoned for his faith alone, died in the prison of this same city, one could hardly help shouting, 'What hath God wrought.'"

We cannot if we would, and should not if we could, remain isolated and alone. Men under the benign influence of Christianity yearn for intercourse, for the interchange of thought and the products of thought as a means of a common progress toward a nobler civilization.

INFORMATION WANTED.

Respecting, MRS. JEANETTE BALDOWSKY, whose maiden name was Liscinefoky, a Polish immigrant who came from Poland to United States many years ago. Her brother now a Resident of Honolulu, is very anxious to learn something respecting this member of his father's family. Please communicate with the editor.

Respecting, WILLIAM WADWORTH and his wife Lucy Hammond. He is reported to have died on the Islands, somewhere about 1820-1825. Any information will gladly be received by U. S. Consul or Charles Shulingbargar, 21 Lake St., Chicago, Ill.

Respecting, JEREMIAH HENNESSY, reported as wrecked on the Sandwich Islands, about 25 years ago, any information will be gladly received by Michael Hennesy, Galveston, Texas, or by the U. S. Consul Honolulu.

PLACES OF WORSHIP.

FORT STREET CHURCH—Rev J. A. Cruzan, Pastor, corner of Fort and Beretania streets. Preaching on Sunday at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

ROMAN CATHOLIC CHURCH—Under the charge of Rt. Rev. Bishop Hermann, assisted by Rev. Father Clement; Fort street near Beretania. Services every Sunday at 10 A. M. and 2 P. M.

SEAMAN'S BETHEL—Rev. S. C. Damon, Chaplain, King street, near the Sailors' Home. Preaching at 11 A. M. Seats free. Sabbath School before the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock.

KAUMAKAPILI CHURCH—Pastor, Beretania street, near Nuuanu. Services in Hawaiian every Sunday at 10½ A. M. Sabbath School at 9½ A. M. Evening services at 7½ o'clock, alternating with Kawaiahao. Prayer meeting every Wednesday at 7½ P. M.

CHINESE CHURCH—On Fort street, above Beretania, Services in Chinese language every Sunday morning, at 11 A. M., and 7½ P. M. Sunday School at 9½ A. M. every Sabbath morning, and at 2½ P. M. Prayer meeting at 7½ P. M. every Wednesday evening. Singing School at 6½ P. M. every Friday evening.

THE ANGLICAN CHURCH—Bishop, the Rt. Rev. Alfred Willis, D. D.; Clergy, Rev. Mr. Wallace, Rev. Alex. Mackintosh, St. Andrew's Temporary Cathedral, Beretania street, opposite the Hotel. English services on Sundays at 6½ and 11 A. M., and 2½ and 7½ A. M. Sunday School at the Clergy House at 01 A. M.

KAWAIAHAO CHURCH—Rev. H. H. Parker, Pastor, King street, above the Palace. Services in Hawaiian every Sunday at 11 A. M. Sabbath School at 10 A. M. Evening services at 7½ o'clock, alternating with Kaumakapili. District meetings in various chapels at 3:30 P. M. Prayer meeting every Wednesday at ½7 P. M.

ADVERTISEMENTS.

ENGLISH AND CHINESE LESSONS.
By Rev. A. W. Loomis. Published by American Tract Society. Price 75c. $8.00 per dozen.
For sale at Sailors' Home Depository.

E. HOFFMAN, M. D.,
PHYSICIAN AND SURGEON,
Corner **Merchant and Kaahumanu streets,** near the Post Office.

C. BREWER & Co.,
COMMISSION, SHIPPING MERCHANTS,
Honolulu, Oahu, H. I.

JOHN S. McGREW, M. D.,
LATE SURGEON U. S. ARMY,
Can be consulted at his residence on **Hotel street, between Fort and Alakea Streets.**

W. G. IRWIN & Co.,
COMMISSION MERCHANTS,
Plantation and Insurance Agents,
Honolulu, H. I.

E. P. ADAMS,
AUCTION AND COMMISSION MERCHANT,
Fire-Proof Store in Robinson's Building,
Queen St., Honolulu.

LEWERS & COOKE,
(Successors to Lewers & Dickson)
Dealers in
LUMBER AND BUILDING MATERIALS,
Fort Street, Honolulu.
ROBT. LEWERS. C. M. COOKE.

ADVERTISEMENTS.

P. McINERNY,
CONFECTIONER,
71 Fort St., above Hotel St.
Constantly on hand, an assortment of the best French and California Candies, made by the best confectioners in the world, and these he offers for sale at Trade or Retail Prices.

A. L. SMITH,
Importer of and dealer in
JEWELRY, PLATED WARE,
King's Combination Spectacles, Glassware, Sewing Machines, Picture Frames, Vases, Brackets, etc.
TERMS, STRICTLY CASH.
No. 73 Fort Street.

A. W. PEIRCE & Co.,
(Successors to C. L. Richards & Co.)
SHIP CHANDLERS AND GENERAL COMMISSION MERCHANTS,
Honloulu, Oahu, - - Hawaiian Islands.
Agents Punion Salt Works, Brand's Bomb Lances, and Perry Davis' Pain Killer.

THOS. G. THRUM,
STATIONERY AND NEWS DEPOT,
No. 29 Merchant street, - - - Honolulu.
Packahes of reading matter—of papers and magazines, back numbers—put up to order at reduced rates for parties going to sea.

J. W. ROBERTSON & Co.,
Importers of and dealers in
FOREIGN BOOKS AND STATIONERY, PERIODICALS, etc.
Publishers of the Hawaiian Guide Book, Hawaiian Phrase Book, Hawaiian Grammar, Andrews' Hawaiian Grammar, Hawaiian Dictionary, Chart of the Hawaiian Islands. Also on hand, other Books on the Islands.

SAILORS' HOME,
ED. DUNSCOMBE, Manager,
Honolulu, January 1, 1875.

THE HAWAIIAN HOTEL,
J. M. LAWLOR, Manager,
Has all the Modern Improvements requisite for carrying on a First-Class Hotel.

CASTLE & COOKE,
Importers of and dealers in
GENERAL MERCHANDISE.
AGENTS OF
The New England Mutual Life Insurance Co, the Union Marine Insurance Co., San Francisco, the Kohala Sugar Co., the Hamakua Sugar Co., the Waialua Sugar Plantation, the Wheeler & Wilson Sewing Machine Co., Dr. Jayne & Sons Celebrated Family Medicines.

NOTICE TO SHIP OWNERS
B. F. Dillingham & Co.,
No. **37 Fort street,**
Keep a fine assortment of Goods suitable for Trade

SHIP MASTERS
Visiting this port, during the last ten years, can testify from personal experience, that the undersigned keep the BEST ASSORTMENT OF GOODS FOR SALE
And sell cheaper than any other house in the Kingdom.
DILLINGHAM & Co.

ADVERTISEMENTS.

NEW YORK LIFE INS. Co.
THIRTY-FOURTH ANNUAL REPORT!

Assets (Cash)	**$38,000,000**
Annual Income	**8,000,000**
Cash Surplus	**7,000,000**

C. O. BERGER.
Special Agent for the Hawaiian Islands.

The onls COMPANY that issues TONTINE INVESTMENT POLICIES. Being practically an ENDOWMENT POLICY at the USUAL RATES.

BOARD, ETC., IN LONDON,
ONE DAY OR LONGER AT
Mr. and Mrs. Burr's,
10, 11 and 12 Queen Square, W. C.
"I will mention where you may get a quiet resting-place in London. In search of that sort of thing, I have in my time wandered into all sorts of hotels and boarding houses. But the rattle of the cabs along the pitched stoned roads has ever come between me and my rest. The quietest and nicest place that I have as yet discovered within easy reach oi the sights and sounds of London is Mr. Burr's Boarding House, 11 Queen Square, Bloomsbury. There is a home feeling there, a solid comfortableness, an orderly management and a quiet at night, which are all quite refreshing. This latter quality comes from there being no thoroughfare through the Square; but the other good qualities of the establishment are due to the admirable care and attention of Mr. and Mrs. Burr, Chelsea."—*Chetenham Chronicle*, May 30, 1876.—11 Queen Square, W. C. London. [Day or longer.] au2

BISHOP & Co.,
HONOLULU, H. I.,
BANKERS,
Draw Exchange on the **BANK OF CALIFORNIA,** San Francisco, and their agents in
New York, Boston, Paris, Auckland,
The **ORIENTAL BANK CORPORATION** of London, and their branches in
Hongkong, Sydney and Melbourne,
And transact a general Banking Business. 1

TREGLOAN'S
—NEW—
MERCHANT TAILORING
Establishment,
Corner Fort and Hotel Sts.
I call the attention of the Citizens of Oahu and the other Islands to the fact that I have opened a large
First-class Establishment
where Gentlemen can find a
Well-Selected Stock of Goods,
chosen with great care, as to style, and adapted to this climate.
Having had an extensive experience in connection with some of the largest importing houses in New York and Philadelphia, I can assure my customers that they will not only secure the VERY BEST MATERIALS, but will also obtain at my place
THE BEST FITTING GARMENTS
that can be turned out of any establishment in the Eastern cities.
English Hunting Pantaloons!
—and—
LADIES' RIDING HABITS
Made a Specialty.
CHILDRENS' SUITS IN EASTERN STYLES
W. TREGLOAN, Honolulu.

Young Men's Christian Association, Honolulu.

"Pure religion and undefiled before God, the Father, is this:
To visit the fatherless and widowsin their affliction, and to keep one's self unspotted from the world."

This Page is Edited by a Committee of the Y. M. C. A.

At the last regular meeting of the Y. M. C. A., held Oct. 19th, several interesting reports were presented. The chief subject of the evening, was that of our present temperance situation. Mr. P. C. Jones had, in accordance with previous invitation, prepared to some extent his views with regard to the same. He made some practical suggestions, which will again come before the Association for consideration. Dr. Hyde as Chairman of the Temperance Committee presented many facts of interest, in reference to the increase of the use of liquor by the natives, since the passage of the new law, which grants liquor to all without distinction. Among the business items of the evening may be mentioned the one making P. C. Jones, Esq., our delegate at large, during his proposed visit to the States. Also the one authorizing Mr Jones to make enquiries, in behalf of the Association, for a suitable person to become our general secretary, and empowering him to take the initiative steps towards securing such a person. Mr. Frank Eckley was elected to fill the vacancy in the treasurership, caused by the death of Mr. Dillingham. In closing the meeting the President gave announcement, that the subject of Temperance would again be the especial topic for our next regular meeting, and a special invitation was made for the ladies to be with us.

The Rev. Joseph Cook has come and gone. He was with us only a few hours, the steamer from Australia arriving at about five o'clock Sunday P. M., and sailing again for San Francisco at about nine the same evening. But during this brief stay he gave many the pleasure of hearing him lecture. We say many because all could not be accommodated who wished to gain admittance. One of the needs of Honolulu is a large audience room, where, on such an occasion as this Sunday evening, all may find place. Mr. Cook lectured upon "The Signs of the Times;" and after hearing it, every one felt how unfortunate it was that the hope and plan of our Association could not have been carried out, viz as Mr. Cook was expected on steamer of Sept. 25, to keep him with us until the next steamer and have his presence at the laying of the corner stone of our new building. Such a man of strength and power would surely have placed us on our feet. However, we do not lose courage. We will place ourselves, by our own strength, upon our feet, and will be all the stronger for having done so. Though Mr. Cook simply came and went, as it were, our interest and regard for him has greatly increased. For now we have come in contact with him. We have seen and heard him, as well as read him.

"Do you not think, that the opening services at Fort Street Church are too long?" asked one of a companion. "Well, I don't know; how long are they?" "Why," says the first speaker, "at one of the recent meetings, as I timed it, they occupied fifty-three minutes, while the sermon, and it was a good one too, was but twenty minutes long. It seems to me, that though the kernel is very precious, still we are too long in getting off the husks. Really I was quite exhausted, on the morning to which I refer, before the sermon commenced, and I was not so able to appreciate and enjoy it as I would like. Is it not possible to have some change made? I do not care for the long sermon so much, as for the physical strength, if you please, to aid me in taking in and enjoying the short one." We print the above conversation for what it may be worth. We think the form of service chosen, has been so chosen, because it has seemed to the pastor and others as the most fitting, and beautiful, and preparatory for the "kernel" which is to follow. But if there is anything in the service which unfits, as the "length of it" spoken of, surely it ought to be looked into.

As Temperance is to be the subject of our next meeting, it may not be out of place to copy entire the following speech. It was a temperance speech at a wine banquet. The "House Guardian" describes the situation as follows:

"Recently the freeholders assembled in the new extension of the county jail, Patterson, New Jersey, to celebrate the expenditure of $30,000 for that purpose, and to partake of a banquet provided by the officers of the board and the contractors. After drinking a number of toasts, Judge Woodruff offered as a volunteer toast, "The Temperance Cause," and called upon W. H. H. Bartram to respond, which he did as follows:

"Gentlemen: I thank you for this invitation, and I recognize its fitness. You have assembled to celebrate the enlargement of this jail rendered necessary by use of strong drinks, in which you are so freely indulging this day. Down stairs the cells and corridors are crowded with criminals who have but changed places. A few years ago they were respected citizens, some of them occupying as resposible positions as those filled by yourselves, but they commenced as you have commenced and they continued as you are continuing, and to-day they are reaping the harvest in a career of crime, and paying the penalty with a period of punishment. (At this moment another bottle was opened, and Mr. Bartram said:) I hear the popping of a cork, I listen to the merry voices and the praises you are singing to the infernal spirit of wine; but there comes to me the sad refrain, from the prisoner's cell, who is shedding penitential tears over his folly, and accompanied by the still sadder wail of anguish uttered by the broken-hearted wife, worse than widowed through the traffic in strong drink, which, as a judge in one of your courts said, 'is the great promoter of crime,' a traffic licensed by you and sustained by the patronage you are this day giving it. It is with inexcusable sadness that I discover that there can be found in Passaic County so many men with hearts so hardened, feeling so calloused, sensibilities so blunted, that in a place like this, under circumstances like these, they dare raise to their lips that which depraves the citizens and endangers the state. Thanking you, gentlemen, for this unexpected privilege, I take my seat fully conscious that you will never again call on me under similar circumstances."

Christianity bids us seek, in communion with our brethren of every race and clime, the blessings they can afford us, and to bestow in return upon them those with which our new continent is destined to fill the world.